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STUDIA SINAITICA, No. VI: A PALESTINIAN SYRIAC LECTIONARY, containing Lessons from the Pentateuch, Job, Proverbs, Prophets, Acts, and Epistles. Edited by AGNES SMITH LEWIS. With critical notes by Professor Eberhard Nestle, D.D., and a Glossary by Margaret D. Gibson. London: C. J. Clay & Sons; Cambridge University Press Warehouse, 1897. Pp. xli+139, 4to. 12s. 6d., *net*.

AS THE title states, this volume is in a large degree another product of the indefatigable scholarship of the two English ladies whose names will be ever associated with the Syriac version of the gospels discovered in the convent of St. Catherine on Mount Sinai. The manuscript of this lectionary was offered to Mrs. Lewis in Cairo, in the spring of 1895, by a dealer who alleged that he had obtained it in exchange for passage money from a Syrian family which had emigrated from the village of Rashuf in the Lebanon to America. A cursory glance showed that it was a biblical manuscript, and it, therefore, passed in a few minutes into the possession of Mrs. Lewis. It was found to be a Malkite lectionary, containing in its present mutilated form ninety-three lessons or parts of lessons from various parts of the Bible. They were not taken from an existing version of the whole Bible, but seem to have been translated specially for the lectionary, the Old Testament portions from the Septuagint.

The dialect is that form of Syriac which is most closely allied to the Aramaic of the Palestinian Talmud, and is, therefore, known as Palestinian. With the exception of the gospel lectionary first published by Count Miniscalchi Erizzo in 1861 and 1864, the present text, which fills 228 leaves of the manuscript and 135 quarto pages of the printed book, is the most copious source of information about this perplexing dialect at present known to exist.

The red-ink headings or rubrics prefixed to most of the lessons contain much curious matter. At least twelve of them are either positively inaccurate or confused. The old Malkite compiler must have been strangely ignorant or forgetful to assign the first eleven verses of the fifteenth chapter of the first epistle to the Corinthians to the epistle to the Romans, and to describe a passage in the epistle to Titus as found in the epistle to Timothy. The name "Colossians" seems to have puzzled him, for we find it is represented by *Sluk(a)in*.

The number of noteworthy renderings and readings supplied by this lectionary is considerable. Those occurring in lessons from the Old Testament illustrate, of course, only the text of the Septuagint,

but the others illustrate the original. The text of the latter, so far as the Pauline epistles are concerned, agrees frequently, remarks Professor Nestle, whose critical notes are invaluable, with the Greek-Latin manuscripts D F G on the one hand, and the Syriac versions on the other.¹

The linguistic value of the new find is very great. As Paul probably thought in Aramaic even when writing in Greek, these renderings of some of the most important parts of his epistles into a dialect very closely related to that which he used, if not substantially identical with it, may again and again shed light on his meaning. The fact, for instance, that *μεσίτης* or "mediator" is represented in this form of Aramaic by a word which means literally "a third one" may perhaps help to elucidate, as Professor Nestle suggests, the obscure clause of Gal. 3:20: "Now a mediator is not a mediator of one." Professor Nestle's note is too good to be omitted: "Where there is no second there is no mediator, that is, not a third one."

Light is shed also on problems in the gospels. The use of *Abba*, the exact significance of the much-debated expression "The Son of

¹ The following are a few of the many striking variations of text or translation in the New Testament lessons. The italics mark the peculiarity.

Acts 1:3, "To whom he also shewed himself alive by many *signs and wonders* during forty days." Notice the connection of the last words.—Acts 1:4, the Greek word *συναλιζόμενος* is distinctly translated as in the margin of the English Bible and the Peshitto: "eating with them."—Acts 2:29, "Brethren I may say unto you freely of the patriarch David that he both died and was buried and *is in* his grave with us unto this day." The Peshitto gives the reading with which we are familiar.—Jas. 1:5, 6, "But if any of you lacketh wisdom let him ask *the God of all* who giveth him liberally and upbraideth not and *it shall be given him what he asketh in faith*."—Rom. 1:1, "Called *and* an apostle."—Rom. 1:3, "Who was born of the seed of *the house* of David according to the flesh." A reading found also in the Peshitto and other Syriac authorities.—Rom. 3:26, "That he might himself be just and the justifier also *through the faith of Jesus Christ*."—Rom. 8:2, "For the law of the Spirit of life in *Jesus Christ* hath made *us* free from the law of sin and death."—Rom. 10:4, "Christ is the end of *God namely* of the law unto righteousness to everyone that believeth." "Does this mean: the divine end of the law is Christ?" is Professor Nestle's pertinent query.—Gal. 3:24, "So the law has been made *to us* a tutor (to bring us unto) *Jesus Christ*."—Gal. 4:6, "God sent forth the Spirit of his Son into our hearts crying *Abba our Father*."—Col. 1:18, "And he is the head of the *whole church*." Notice the omission of "the body."—1 Tim. 3:15-16, "The *holy church* of the living God which is the pillar and ground of the truth. And *we confess* that great is the mystery of godliness, etc." The second reading, *ὁμολογοῦμεν* for *ὁμολογουμένως*, was previously attested by one important authority, D. As observed in the introduction, it strengthens the view of those who hold the following passage to be an early form of creed.—Tit. 2:11, "For the grace of God *our Savior* hath appeared unto all men."

Some of these variations may be due to ignorance or carelessness, but they are all worthy of notice.

Man," and the possible Aramaic equivalent of *φρονίμως* in the master's comment on the behavior of the unrighteous steward in the parable (Luke 16:8)—a word meaning "kindly" instead of "wise" or "prudent"—are some of the points to which Professor Nestle has called attention.

The whole work is a very important contribution to biblical research. The two learned ladies and the German professor who have produced it have laid scholars under a great obligation. Is it asking too much to suggest an English translation of the Syriac texts?²

W. TAYLOR SMITH.

EXETER, ENGLAND.

EINLEITUNG IN DAS NEUE TESTAMENT. VON THEODOR ZAHN.
I. Band. Leipzig: A. Deichert'sche Verlagsbuchh. Nachf.
(Georg Böhme), 1897. Pp. viii + 489. M. 9.50.

THIS work must take its place at once as one of the standard textbooks on New Testament introduction, and can hardly fail to be regarded as the most important one from the conservative point of view. Professor Zahn's eminent scholarship is unquestioned, and the value of his investigations in the history of the New Testament canon is so fully recognized, even by those who differ radically from his conclusions, that his treatment of the problems of New Testament introduction will certainly attract, and as certainly reward, eager and close attention. Since the second volume will contain the treatment of matters just now most in dispute—the gospels, the Acts, the chronology—and comments on the recent works of Professors Harnack and Ramsay, it seems advisable to reserve criticism until the appearance of that volume. We shall, therefore, confine ourselves in this notice chiefly to a brief statement of some of the positions maintained in the present volume, which deals—after a preliminary chapter on the original language of the gospel, and the relative use of Aramaic and Greek by Jews in New Testament times—with the epistles of James and Paul.

The *Epistle of James* was addressed to Christianity as a whole at a time when the whole was Jewish Christianity. Neither heathen ancestry nor heathen surroundings (idolatry, unchastity, etc.) are suggested. The sins condemned are the inherited faults of Jews (1:21), such as Jesus found in the Pharisees. Silence as to the binding validity of the Mosaic law, and the unembarrassed union of the law of liberty with

²At the request of the publishers, Messrs. C. J. Clay & Sons, the editors call attention to a page of *corrigenda*, to the *Palestinian Syriac Lectionary*, sent to them a few days ago.